

CHAPTER IV.

THE KABBALAH, KEY TO JUDAISM.

IN Judaism, as in the other pagan faiths, the esoteric doctrine was the closely-guarded secret of the priests and prophets.

The authors of the Old Testament were careful to leave significant passages in the narrative in such a way that only adepts would divine their real meaning. To the rest of the congregation, these passages read aloud in the temple conveyed nothing more than the plain meaning of the words. Not infrequently, too, the temple reader was taught to pronounce another word when he came to a certain esoteric word in the text.

The English reader to-day, like the lay Israelite of David's time, is not likely to discover the esoteric meaning. For the translators have carefully eliminated or emended the most open allusions to a cult which conflicted with the tenets of Christianity. For example, to quote Mrs. S. L. McGregor Mathers (i), "they have smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Gen. i. 26: 'And Elohim said: Let Us make man.' Again (verse 27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, Eloh, by adding IM to the word.

(1) The Kabbalah Unveiled, (Kegan Paul, London, 1926) pp. 21-22. Mrs. Mathers is the sister of the well-known Jewish philosopher, the late Henri Bergson, of the French Institute.

But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring."

The story of the Creation in Genesis is an esoteric account of the phallic doctrine: the Elohim is the hermaphrodite god.

Rabbi G. D. Ginsburg, the well-known Hebrew scholar, traces the story of the Kabbalah (or secret tradition) from its legendary origin to "Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems." (2)

Unfortunately for the Jewish claim to the exclusive invention of the phallic doctrine, the latter is found, as we have just seen, woven into other Eastern theogonies, including the Egyptian, centuries before the birth of Abraham. Dr. Ginsburg continues:

" Moses, who was learned in all the wisdom of Egypt, was first initiated into the Kabbalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the nation. He covertly laid down the principles of this secret doctrine (3) in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and "Solomon were the most deeply initiated into the Kabbalah. No one, however, dared to write it down, till Schimeon Ben

(2) "Essay on the Kabbalah," quoted in Mathers, op. cit. pp. 4-6. The word Kabbalah is derived from the verb "to receive," and means "that which is received," viz. tradition.

(3) Our italics.

Jochai, who lived at the time of the destruction of the second temple."

The four collections of works composing the Dogmatic Kabbalah are: (4)

1. The Sepher Yetzirah, or " Book of the Formation " : it treats of the cosmogony as symbolized by the ten numbers and the twenty-two letters of the Hebrew alphabet, which it calls the "thirty-two paths" or symbols,—with the esoteric zero making thirty-three in all.
2. The Zohar, or book of " Splendour," itself composed of five important books (besides other treatises). (5)
3. The Sepher Sephiroth, or " Book of Numbers " (or Emanations). (6)
4. The Asch Metzareph, or " Purifying Fire," dealing with Alchemy.

As is characteristic of nearly all Jewish literature, it is impossible to fix a positive date for any of this great mass of material. It was written down at various times by different rabbis, and patched and added to by others. The only conclusion one may safely draw is, that while the form in which the material is presented, appears to date from the second century and later (7), the substance may be traced to a remote antiquity.

In the Kabbalah is found the hendekaglyph shown in Plate XI. The Ten Sephiroth (numbers 1-10) represent the Heavenly Man or Primordial Being, Adam Auilah (phallic god), and are explained as follows:

0. Ain Soph, the Limitless. The original Hebrew term is not used: Ain Soph is a corruption of the Greek word zophos " limit " and the primitive prefix en, hence

(4) The whole Kabbalah is usually classed under four heads;

1. The Practical Kabbalah. 2. The Literal Kabbalah.

3. The Unwritten Kabbalah. 4. The Dogmatic Kabbalah.

(5) These five are: Siphra Dtzenioutha, or "Book of Concealed Mystery"; Idra Rabba Qadisha, or " Greater Holy Assembly "; Idra Zuta Qadisha, or " Lesser Holy Assembly "; Beth Elohim, or " House of the Elohim "; and the " Book of the Revolutions of the Soul."

(6) Sephira, "number" (singular); Sephiroth (plural). (7) Many of the terms are Hebrew corruptions of Greek and Latin words, viz. Gematria, Notariqon (for grammateia, notarius).

" limitless." The Ain Soph is negative existence, defined in nearly the same terms as " Brahm," chapter III. In its fullest sense, it is known as Ain Soph Aur, the Limitless Light. (Compare " Genius of Light " and " Infinite Light," Plate IXb.)

"The first veil of the negative existence is the AIN, Ain = Negativity. This word consists of three letters which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP, Ain Soph = the Limitless. This title consists of six letters, and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the AIN SVP AVR, Ain Soph Aur = the Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative, and the 1 the unity. Thus, then the limitless ocean of negative light does not proceed from a centre, for it is centreless, but it concentrates a centre (8) which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephira."⁽⁹⁾ This paragraph is graphically represented in Plate XII.

In this marvellous way, the Kabbalists derive 1 from 0, being from non-existence, and the whole of creation from the void. Yet to-day our magicians think themselves very clever when they can produce a little white rabbit from the hollowness of a silk hat.

1. Kether, the Crown. This term is a substitute for the tetragrammaton (four-letter symbol) AHIH, found in the sentence Eheieh Asher Eheieh (= AHIH) and translated in our version, " I am that I am." In other words, the great " I AM " (the universal ego of phallism).

" The Deity which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronunciation of it is

(8) Italics in original.

(9) Mathers, p. 20.

known to very few. . . The radical meaning of the word is "to be," and it is thus, like AHIH, Eheieh, a glyph of existence. It is capable of twelve transpositions, which all convey the meaning 'to be'."(10) Compare the meaning of Brahma and of Ahura, in Chapter III.

Kether is the Being par excellence; the centre which the Ain Soph "concentrated"; the crown of creation. It has a two-fold nature, and thus forms the link between the negative and the positive.

"In its unchangeable one-ness, it is scarcely a number; but in its property of capability of addition, it may be called the first number of a numerical series.

" Now the zero, 0, is incapable of addition, just as also is negative existence. How, then, if 1 can neither be multiplied nor divided, is another 1 to be obtained to add to it: in other words, how is the number 2 to be found? By reflection of itself. (11).

" For though 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate or image, of the thing defined.

" Thus, then, we obtain a duad composed of 1 and its reflection. Now also we have the commencement of a vibrational established, for the number vibrates alternately from changelessness to definition, and back to changelessness again." (12)

The reader will here recognize the magic mirror.

" Under this Sephira are classed the angelic order of Chioth Ha-Qadesh, Holy Living Creatures, the kerubim. These are represented in the Zodiac by the four signs, Taurus, Leo, Scorpio, and Aquarius. . . Scorpio, as a good emblem, being symbolized by the eagle, as an evil emblem by the scorpion, and as a mixed nature by the snake. "(12).

2. Chokhmah, Wisdom, " a masculine active potency reflected from Kether. This second Sephira is the active and evident Father, to whom the Mother is united, who is the number 3. This second Sephira is represented by

(10) Idem, pp. 30-31. (11) Italics in original. (12) Idem, pp. 23-24.

the divine names IH, Ya, and IHVH. . . also called Ab, the Father."(13)

3. Binah, Intelligence, " who is co-equal with Chokhmah. For Ghokhmah is like two straight lines which can never enclose a space, and therefore it is powerless till the number 3 forms the triangle. Thus this Sephira completes and makes evident the supernal trinity. It is also called Ama, Mother, and Aima, the great productive Mother, who is eternally conjoined with Ab, the Father, for the maintenance of the universe in order. She is the supernal Mother . . . and the great feminine form of God, the Elohim, in whose image man and woman are created."(13)

4. Chesed, Mercy or Magnanimity; also, Gedulah, Greatness. The union of the second and third Sephiroth produced Chesed, a masculine potency represented by the divine name El, the Mighty One.

5. Geburah, Strength or Fortitude; or Din, Justice; represented by the divine names ALHIM GBVR, and ALH, Eloh, and the angelic name Seraphim (Isa. vi. 6). Also called Pachad, Fear. A " feminine passive potency."

6. Tiphereth, Beauty or Mildness, issued from the union of 4 and 5. It is represented by the divine name Eloah-va-Daath, and the angelic names, Shinanim (Ps. lxviii. 18) or Melakim, Kings. Thus by the union of justice and mercy, is obtained beauty or clemency, and the second trinity is complete.

" This Sephira (6) or 'path' or 'numeration,' together with the fourth, fifth, seventh, eighth, and ninth Sephiroth, is spoken of as Zaur Anpin, the Lesser Countenance, or Micro-prosopus, by way of antithesis to Macroprosopus, the Vast Countenance, which is one of the names of Kether, the first Sephira."(14) This is shown graphically in Plate XIV.

7. Netzach, Firmness and Victory, corresponds " to the divine name Jehovah Tzabaoth, the Lord of Armies, and the angelic names Elohim, Gods, and Tharshisim, the Brilliant Ones (Dan. x. 6)." (14)

(13) Idem, pp. 24-25.

(14) Idem, pp. 25-27.

8. Hod, Splendour; " a feminine passive potency " proceeding from 7, and " answering to the divine name Elohim Tzabaoth . . . and among the angels to Beni Elohim, the Sons of God (Gen. iv. 4)." (14)

9. Yesod, Foundation or Basis (of phallism). It is the product of the union of 7 and 8, and " is represented by El Chai, the Mighty Living One and Shaddai, and among the angels by Aishim, the Flames (Ps. civ. 4), yielding the third trinity of the Sephiroth." (14)

10. Malkuth, the Kingdom; issued from the ninth Sephira. It completes the decad; it is also called " the Queen, Matrona, the Inferior Mother, the Bride of Microprosopus; and Shekinah, represented by the divine name Adonai, and among the angelic hosts by the kerubim (as Kether also)." (14)

In the above description, the esoteric terms have been given rather fully. For the meaning, the reader is referred to that given in chapter II. It is recalled that in the Brahminic doctrine, the first triad represented the Intellectual World, etc. . . So here also: " This triad is called the Intellectual World, Olahm Mevshekal. The second triad corresponds to the Moral World, Olahm Morgash. The third represents power and stability (sic), and is therefore called the Material World, Olahm Ha-Mevetbau.

' These three aspects are called the faces, Anpin. Thus is the tree of life, Ozt Chaiim; the first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth (2, 4, 7) are on the left (in Plate XIII), three feminine (3, 5, 8) on the right, whilst the four uniting Sephiroth (1, 6, 9) occupy the centre. This is the kabbalistic ' tree of life,' on which all things depend.'

If one mounts these three triangular planes, one above the other as described, one obtains a sort of pyramid or tetrahedron, shown in Plate XIII (15). The nine points represent the nine Sephiroth; but often, instead of being marked with the numerals, they bear the nine Hebrew letters AIN SVP

(15) This pyramid is merely the symbol: the sexual meaning is not given here.

AVR (Ain Soph Aur), or some substitute for these, as, for instance, the nine letters SAPIENTIA (Wisdom). For the Ain Soph Aur (sex force), " Limitless Light," is thought of as shining through the " tree of life." The presence of the Ain Soph is also indicated by a drawing of the human eye, in Hebrew Ain. This also represents Kether as the "point" or yod. It is known as the " All-Seeing Eye," the symbol of Kether-Ain-Soph; the eyes of Macroprosopus, for "although there are two eyes, yet they are converted into one eye."(16)

The " tree of life," then, is the " trinity which comprises all the Sephiroth, and consists of the Crown, the King, and the Queen. It is the trinity which created the world, or, in kabbalistic language, the universe was born from the union of the crowned King and Queen."(17)

This blasphemous and supremely immoral principle has been examined in chapter II. Explaining the "tree of life" further:

" Each of the Sephiroth will be in a certain degree androgynous, for it will be feminine or receptive with regard to the Sephira which immediately precedes it in the sephi-rotic scale, and masculine or transmissive with regard to the Sephira which immediately follows it. But there is no Sephira anterior to Kether, nor is there a Sephira which succeeds Malkuth. . . Thus it will be understood how Chokh-mah is a feminine noun, though marking a masculine Sephira. The connecting link of the Sephiroth is the Ruach, Spirit, from Mezla, the Hidden Influence."(18)

Mezla, the Hidden Influence, corresponds to the occult power (sex force) mentioned in chapter II, which operates through the passions and baser instincts: it is the magic of phallism.

The best conditions for this Hidden Influence are known as Metheqela, the Balance, and are indicated symbolically as follows:

" In each of the three trinities or triads of the Sephiroth is a duad of opposite sexes, and a uniting intelligence which is the result. In this, the masculine and feminine potencies

(16) Cf. "Greater Holy Assembly," chap. ix: Mathers, pp. 124-130.

(17) Idem, pp. 28-29.

are regarded as the two scales of the balance, and the uniting Sephira as the beam which joins. Thus, then, the term balance may be said to symbolize the triune, Trinity in Unity, and the Unity represented by the central point of the beam." (18)

The "Trinity in Unity" is symbolized by "G" (corresponding to Hebrew letter gimel, whose numerical value is 3. It is further explained that the earthly correlatives of the Crown, King, and Queen are the primum mobile, the sun, and the moon. "Here we at once find alchemical symbolism. Astrology is also phallic magic.

The Sephiroth are divided into three "pillars" : the Pillar of Mercy (2, 4, and 7); the Pillar of Judgment (3, 5, 8); and the middle Pillar of Mildness (1, 6, 9). See Plates XI and XIII.

Another symbol of the "tree of life" is the seven-branched candlestick, known as the Menorah. It represents the "reflected image" of Tetragrammaton in the position Natura naturans: it is therefore inverted. See Plate XV.

In Plates Xa and Xb is shown the triple hendekaglyph found in the Kabbalah, and which corresponds with that shown in Plate III, etc. . . The second hendekaglyph, marked "B" (Plates Xa and Xb), shows Earthly Man, Adam Qadmon(i9), the Protagonos (first-born) built on the pattern of Adam Auilah, Celestial Man, and like him hermaphrodite. The pattern is identical, but the terms here marked on the figure are taken from Dr. Jellinek's analysis of the sephirotic ideas, according to the ethics of Spinoza. (20) They are explained : " The first Sephira stands in relation to the soul inasmuch as it is called a unity, Yechidah; the second, inasmuch as it is denominated living, Chiah; the third, inasmuch as it is termed spirit, Ruach; the fourth, inasmuch as it is called vital principle, Nephesch; the fifth, inasmuch as it

(18) Idem, pp. 27-28.

(19) Qadmon is, of course, Cadmus of Greek legend, the son of Agenor, king of Phoenicia, etc. But it is plain that Cadmus is merely an eponymic, meaning in Semitic speech, " man of the East." Here the meaning is the archetypal Jew.

(20) Beitrage zur Geschichte der Kabbalah (Leipsig, 1852): Mathers. pp. 38 ff.

is denominated soul, Neschamah; the sixth operates on the blood; the seventh, on the bones; the eighth, on the veins; the ninth, on the flesh; and the tenth, on the skin."

The third hendekaglyph "C" in Plates Xa and Xb, represents Infernal Man. The terms are those already explained in chapter II and Plate III. The first is Darkness, or the Demon or Abode of Darkness; the next two (2 and 3) " are nothing but absence of visible form and organization. Next follow Seven Hells"—compare Shiva Rudra and his Seven Hells, Plate V—"occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life. Their prince is Samael, the angel of poison and of death. . . Thus the infernal trinity (the three triads) is completed, which is the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan."(2i)

It is to these Seven Hells that the "thirty-two paths" lead. All the talk of a heavenly theogony, of divine names, angelic hosts, virtues, power, glory, is the bait to draw the novice in and lead him gently down " the primrose path to the everlasting bonfire."

In the Brahminic system, one recalls, there are "three worlds or planes above the physical plane." They are explained also as stages in a progressive conception along which the (physical) person advances. The kabbalistic system has also "three worlds or planes above the physical plane"; but it counts the physical or material plane as a "fourth world." There is duplication. It is somewhat as though one said: " The road from Bucharest to Constantinople passes through three peoples (Rumanians, Bulgarians, and Turks), and the people who pass on the road are a fourth people: therefore the road passes through four peoples."

The Four Worlds of the Kabbalah are described thus : "The Sephiroth are also called the World of Emanations or the Atziluthic World, or archetypal world, Olahm Atziloth; and this world gave birth to three other worlds, each containing a

(21) Mathers, p.30.

repetition of the Sephiroth, but in a descending scale of brightness. (See Plate XVIII.)

"The second world is the Briatic World, Olahm Ha-Briah, the world of creation, also called Khorsia, the Throne."(22)

The chief person in this world is Methratton, a corruption of the Greek meta thronon ("he who stands behind the throne"). Methratton is only another name for Kether. The Briatic World is a figure representing Kether-Methratton surrounded by his ten archangels, viz. Methratton, Ratziel, Tzaphqiel, etc., exactly as in Plate V are found Brahma the Creator and his Ten Rishis, viz. Marichi (another name for Brahma), Atri, Angiras, Pulastya, etc.

"The third is the Jetziratic World, Olahm Ha-Yetzirah, or World of Formation and of Angels, which proceeds from Briah, and though less refined in substance, is still without matter." (22)

The chief figures in this world are Chioth Ha-Qadesh, Holy Living Creatures, the angelic order classed under the first Sephira, Kether. The Jetziratic World therefore represents Kether (under another name) and his Ten Angels (or transformations) viz, Chioth Ha-Qadesh, Auphanium, Aralium, Chashmalim, etc., just as in Plate V are shown Vishnu (Wisdom, an aspect of Brahma) and his Ten Incarnations, viz. Matsya, Kurma, Varaha, etc. . .

These three worlds are three different spheres in each of which Kether is the central figure (under one disguise or another). In the "Lesser Holy Assembly" (Kabbalah), it says:

"For as the Most Holy Ancient One (the first Sephira) is found to include equally in Himself the Three Heads (viz. Kether, Chokhmah, and Binah), so all are symbolized under the form of the Three Heads. . ." (23)

This mention of the three heads again brings to mind the famous statue of Brahma, the "Trimurti," in the Island of Elephanta. The doctrine is the same: why should not the symbols be also? Dante, who was initiated into some of the

(22) Idem, pp. 29-30. (23) Idem, pp. 302-303.

mysteries of the Kabbalah by the Jew Immanuel (1270-1330), the astrologist and writer, has left a striking description of "Trimurti" in the Inferno (canto xxxiv).

Composed of the grosser elements of the other three, the fourth world is Olahm Ha-Asiah, the World of Action, also known as the World of Shells, Olahm Ha-Qliphoth. For it is the abode of the evil spirits which are called "the shells" by the Kabbalah—qliphoth, material shells. (24)

In this world there are three decades: the Planets, the Ten Orders of Demons, the Ten Arch-Demons. See Plate XVIII.

It is no coincidence that in our material world there are no angels, but that it is ruled by ten orders of demons and ten arch-devils. The strength of the phallic cult is the power of evil, the serpent power.

The Four Worlds are the interpretation of the Vision of Ezekiel (Ezekiel i.), according to the " Book of Concealed Mystery " (Kabbalah), chapter I.(25) This interpretation is shown in Plate XVI. The first three figures represent the Three Worlds, "Atziloth, Briah, Yetzirah," and form the triple hendekaglyph with which we are familiar. The fourth, " Asiah," as already explained, is a duplication : that is, the first three are different aspects of the fourth. Hence there are but " thirty-two paths," with esoteric zero 0 making thirty-three, the classical triple hendekaglyph.

In Plate XVIII, is shown on the right the relations of the letters of the Tetragrammaton, the symbolic deific forms, the Four Worlds, with the ten Sephiroth, etc. . . It will be seen that the occultist starting with the magic diagram or hendekaglyph and its fundamental sexual meaning, is able by means of this system to intellectualize or " purify " the sex-force through the association of ideas which extend into all spheres of thought. When he has done this, he is able to direct it to any point desired, as explained in chapter II.

These relations are explained diagrammatically also in Plate XVII, which shows the relations between the Soul, the letters of Tetragrammaton, and the Four Worlds.

(24) In connexion with Buddhism (chapter III, Plate VI) No. 7, the Pretahs or Familiar Spirits are called " shells."

(25) Mathers, pp. 50-51.

PLATE XVIII. (After Mather*) (See pp. 5840).

ATZILOTH. Ten Sephiroth		BRIAHD Ten Archangels	YETZIRAH Ten Orders Of Angels
1. Kether	Eheieh	Methratton	Chioth-ha-Qadesh
2. Chokhmah	Jehovah	Ratziel	Auphanim
3. Binah	Jehovah Elohim	Tzaphqiel	Aralim
4. Chesed	El	Tzadqiel	Chashmalim
5. Geburah	Elohim Gibor	Khamael	Seraphim
6. Tiphereth	Eloah va-Daath	Mikhael	Malachim
7. Netzach	Jehovah Tzabaoth	Haniel	Elohim
8. Hod	Elohim Tzabaoth	Raphael	Beni Elohim
9. Yesod	Shaddai, El Chai	Gabriel	Kerubim
10. Malkuth	Adonai Melekh	Methratton	I shim.

(After Mathers)

(See pp. 5640).

RELATIONS OF THE SEPHIROTH WITH

BRIAH Ten Archangels	YETZIRAH Ten Orders Of Angels	Planets acted on	ASIAH Ten Orders of Demons	Ten Arch-devils
Methration	Chioth-ha-Qadesh	Primum Mobile	Thamiel	Satan and Moloch
Ratziel	Auphanim	Zodiac	Chaigidel	Beelzebub
Tzaphqiel	Aralim	Saturn	Satariel	Lucifuge
Tzadqiel	Chashmalim	Jupiter	GamchicOTH	Ashtaroth
Khamael	Seraphim	Mars	Galab	Asmodeus
Mikhael	Malachim	Sun	Tagaririm	Belphegor
Haniel	Elohim	Venus	Harab-Serapel	Baal
Raphael	Beni Elohim	Mercury	Samael	Adrammelech
Gabriel	Kerubim	Moon	Gamaliel	Lilith
Methratton	Ishim.	Elements	Nahemoth	Nahema

WITH - THE FOUR WORLDS, Etc.

Ten Arch-devils	Letters of Tetragrammaton	Symbolical Deific Forms Macroprosopus, Vast Countenance	The Four Worlds
Satan and Moloch			Atziloth Archetypal
Beelzebub	I, Yod	The Father	Briah Creative
Lucifuge	H, Supernal He	The Mother Supernal	
Ashtaroth			
Asmodeus			
Belphegor	V, Vau	Microprosopus, Lesser Countenance	Yetzirah Formative
Baal			
Adrammelech			
Lilith			
Nahema	H, Inferior He	The Bride of Microprosopus	Asiah Material

PLATE XVIII.

(After Mathers)

(See pp. 360, 361.)

ATZILOTH.		BRIAH		YETZIRAH		ASIAH		LETTERS OF TETRAGRAMMATON		SYNTHETIC DEITY FORCES		THE FOUR WORLDS	
	Ten Sephiroth;		Ten Divine Names		Ten Orders Of Angels		Ten Orders Of Demons		Ten Arch-devils		Macroprosopus, Vast Countenance		Aniach
1. Kether	Rishch	Jobrah	Methatron	Church-he Quedeh	Thummel	Chayziel	Shan and Meloch	Bulinabu	I. Tod	The Father	Brab	Aniach	
2. Chakkimah			Rafael	Aphanim	Zodha	Sataniel		Luzifuge	H. Supernal Ha	The Mother Supernal		Creative	
3. Binah	Jehovah Elichim		Tzaphiel	Araniel	Saturn	Gauthrooth		Ashareoth					
4. Chessed	Eli		Tzadikiel	Chashmaim	Jupiter	Gathrooth		Amrodus					
5. Geburah	Elichim Ober		Khamon	Serephim	Mars	Gath		Balphiger	V. Vau	Microprosopus, Lesser Countenance Yekraim		Formative	
6. Tiphereth	Elochim va'Dash		Mikhael	Malechim	Sun	Taqashim							
7. Netzach	Jehovah Tzabach		Elohim	Hauel	Venus				Bau				
8. Hod	Elohim Tzaboth		Raphael	Ben Elohim	Mesury				Astramolech				
9. Yesod	Shaddai, El Chai		Gavriel	Kerubim	Moon				Lilith				
10. Malkuth	Adonai Melch		Methatron	Ithim.	Elements			Nahemah		H. Inferior Ha	The Bride of Microprosopus	Abab	

Circle " a." Chiah, the Archetype Form, from Atziloth, the Archetypal World. The indefinable idea in the soul of the Great Absolute. Therefore analogous to Macroprosopus, the letter "I."

Circle " b." Neschamah, or Pure Spirit, from Briah, the World of Creation. The creative idea in the soul. Therefore analogous to the letters "IH" conjoined in Briah, the connecting link between Macroprosopus and Microprosopus, the Supernal Father and the Supernal Mother.

Circle " c." Ruach, Soul or Spirit, from Yetzirah, the World of Formation, that which possesses knowledge of good and evil. Therefore analogous to the letter "V," Microprosopus the Son.

Circle " d." Nephesch or plastic mediator, from Asian the Material World. The realization and completion of all things. The power in the soul which represents the passions and physical appetites. Therefore analogous to the letter "H" final, the Bride of Microprosopus, the Lamb's Wife of the Apocalypse.

Plate XVII should be compared with Plate IB. The explanation of Plate IB, given in chapter II, applies also to Plate XVII: briefly, it is sexual union (or *natura naturans*) of the hermaphrodite god in four stages. (26)

On the physical or material plane, the sex-force is often referred to as the Serpent. In the "Book of Concealed Mystery" (Kabbalah), one reads:

"Therefore all receptacles are inferior with respect to the superiors, among which the 'shells' hold the last place, which are under the form of a vast serpent... And here the idea or universal form of all the shells is understood, which encompasses the seven inferior emanations of the queen after the manner of a serpent..."(27)

(26) The most concise reference in the Kabbalah is: "The Lesser Holy Assembly," chapter xxii, where the "Tree of Life," etc. are explained in sexual terms (with the use of Latin in the English translation): Mathers, pp. 336 ff. This Book of the Kabbalah, contains 22 chapters, the number of the letters of the Hebrew alphabet, of the chapters of the Apocalypse, and of the verses of the 1st, 2nd, 4th and 5th chapters of Lamentations of Jeremiah, etc., etc. As we know, the number is that of the hendekaglyph (11) and its reflection (11), and of the Kabbalistic keys.

(27) Mathers, pp. 50-51.

To this the translator adds:

" The receptacle of a Sephira is that quality whereby it receives the supernal influence from that which immediately precedes it; hence each Sephira has a double quality of receiving and of transmitting, which passes through the four worlds, in each of which the Sephiroth exist, though in gradually decreasing light. . . The Shells, Qliphoth, are the demons, in whom again is a form of the Sephiroth, distorted and averse. This great dragon . . is the executor of judgment, the centripetal force, the old serpent ever seeking to penetrate into Paradise; finally, in a more exoteric sense, he is Satan and the devil, the accusing one. In the Sepher Yetzirah, or Book of Formations. . . he is called Theli, the Dragon."(27)

The "crest" (or membrum genitale) of this serpent or dragon is equivalent to the " 400 desirable worlds which signify the power of the Tetragrammaton on the material plane." (27)

A symbol of this power was the serpent of brass which Moses made and put on a pole in the wilderness. (Num. xxi. 9.)

In Brahminic esoterism, this serpent is known as the Kundalini, the sex-force.

According to the phallic doctrine found in the Kabbalah, all creatures can trace their genealogy back to the same single ancestor, Kether, the first Sephira: they are therefore all of the same blood and tissue; gods, men, and beasts are all on the same pattern.

" Angels are luminous emanations personified, not by trial and veil, but by divine influence and reflex.

" The angels aspire to become men, for the perfect man, the man-God, is above every angel."(28)

This is the teaching of the Kabbalah: the initiate, by the practice of the phallic cult and the study of its doctrine, is taught to form his soul on the pattern of the phallic god, and thus become the perfect man, the man-God. As a god, he 'creates new worlds': that is, he becomes a magician with power over people and over material things.

(28) Idem, p. 37, quoting Eliphas Levi's Clef des Mysteres, which is itself a summary of the ideas of Rabbis Korduero and Loria.

" All souls are pre-existent in the world of emanations, and are in their original state androgynous, but when they descend upon earth they become separated into male and female, and inhabit different bodies; if therefore in this mortal life the male half encounters the female half, a strong attachment springs up between them. . . The hidden forms of the soul are akin to the kerubim."(29)

" The human body is composed of two elements: 1. The Form or mould, the individual principle (as modern kabbalists call it), or the perisprit (term used by necromancers), and 2. The matter or substance. In the body dwell the life-spirit and the internal forces."(30)

The "mould" of the body, after the death of the body, mounts with the life-spirit to heaven, where it is presented by the Queen to the King. If the spirit is not worthy to reenter the divinity from which it is sprung, it is obliged to transmigrate into another body, either human, or animal, to undergo another test or trial.

Among the various degrees of existence beyond the tomb, known as the Seven Tabernacles, is the "Holy of Holies" where all the souls go to be united to the Supreme Soul and to complete or fulfil themselves by each other. . . In this state, the "created" soul cannot be distinguished from its Creator: the same thought, the same will, move both alike,— the soul just as much as God who governs the universe,— and what the soul commands, God puts into execution. (31)

The reader has been spared, as far as possible, the detailed sexual meaning of each Sephira. Mention however must be made of the fifth Sephira, " Judgment."

" All which pertains unto Judgment, cohere in Judgment around the hinder part, where the Woman is extended; and they coalesce. . . Also we have learned that five nakednesses can be revealed on that side, which are the five judgments; and these . . are extended into 248 paths.

" And thus have we learned: (1) the voice of the Woman

(29) Idem, p. 35.

(30) Franck, *La Kabbale*, pp. 173-191.

(31) Franck, *La Kabbale*, *ibid.* This last conception, both blasphemous and depraved, is called " union with God ": *supra*, chap. II.

is uncovered; (2) the hair on the Woman is uncovered; (3) the leg in the Woman is uncovered; (4) the hand in the Woman is uncovered; (5) the foot in the Woman is uncovered . . ." (32)

By way of explanation, it should be added that "leg" is a euphemism. The "248 paths" is a code word (RChM). Five is H, he, the number of the feminine letter in the Tetragram-matton, the number also of the Microcosm or Lesser World, the symbol or sign of which is the Pentagram (the familiar five-pointed star). The "248 paths" into which the five " judgments " are extended are the correlates of those of "mercy" (male). (33)

Concerning the Hexagram or " Seal of Solomon," the following is noted: " Chokhmah (2) is the fire, I, and Binah (3) is the water H, the Father and Mother who, conjoined, produce the Son. Now the fire is symbolized by a triangle with the apex uppermost, and water by a triangle with apex downward, these two together united form the hexagram, the sign of the Macrocosm, the external symbol of Vau, V, Microprosopus. And he inherits the double qualities of the Father and the Mother . . ." (34)

In Plate XIV is shown the Double Hexagram of the Kabbalah, Arikh Anpin and Zaurir Anpin.

" Macroprosopus is, it will be remembered, the first Sephira, or Crown, Kether; Microprosopus is composed of six of the Sephiroth. In Macroprosopus all is light and brilliancy; but Microprosopus only shineth by the reflected splendour of Macroprosopus." (35)

The upper hexagram, Arikh Anpin, Macroprosopus, symbolizes Kether as inalienably associated with the idea of negative existence (Ain Soph) from which it emanated. This conception is conveyed by the following epithets, inscribed in the hexagram (Plate XIV) :

Kether, Crown; Rom Meolah, the Inscrutable Height; Nequdah Peshutah, the Smooth Point; Nequdah Rashunah, the Primordial Point; Authiqa Qadisha, the Most Holy One; Risha Havurah, the White Head.

(32) " Greater Holy Assembly " (Kabbalah): Mathers, 230-231.

(33) Mathers, 231.

(34) Mathers, 330-331.

(35) Idem, 41.

The lower hexagram, Zauir Anpin, Microprosopus, is composed of the six Sephiroth, 4-9 inclusive: "The six days of creation (Gen. i.) correspond to the six forms of Microprosopus. Therefore the symbol of the interlaced triangles, forming the six-pointed star, is called the Sign of the Macrocosm, or of the creation of the greater world, and is consequently analogous to the two countenances of the Zohar. . . This, however, is not the only occult reason."(36)

The principle of duality, starting with the duality of sex, is extended in all spheres: it is the magic mirror in which the phallic god, like Adonis, gazes and "falls in love." He is a dual god. In the "Greater Holy Assembly" (Kabbalah) one reads:

"Save in all these instances, the name of the Ancient One (Kether) is concealed from all, and is not mentioned in the law, save in one place, where Microprosopus sware unto Abraham.

"Like as it is written, Gen. xxii. 16: 'By Myself, have I sworn, saith Tetragrammaton.' (Understand) that this is said concerning Microprosopus.

"Also it is written, Gen. xlvi. 20: 'In thee shall Israel bless.' That is, the superior Israel."(37)

The "superior Israel" is the "balanced" Sephiroth, the trinity of the three triads. (Gen. xxxvi. 31) (38)

Of course it is only the high initiates who know the double faces of the god. As his "direct offspring," they share his dual nature of mind and soul—to say nothing of his duplicity. (39)

(36) Idem, 42. The interlaced triangles represent the union of the "King" and "Queen."

(37) idem, p. 129.

(38) Idem, p. 29.

(39) Edward Maitland, an initiate, in his Life of Anna Kingsford (London, 1913) says, p. 43: "The doctrine which had so mysteriously evolved itself out of my consciousness to attain by slow degrees the position of a controlling influence in my life, this doctrine, namely, of a Duality subsisting in the Original Unity of Underived Being (Kether) and as inhering therefore in every unit of derived being, this doctrine proved to be the key to the mysteries both of Creation and Redemption, as propounded in the Bible . . . the key also to the nature of man, disclosing the facts both of his possession of divine potentialities as his birthright, and his endowment with the faculty whereby to discern and to realize them." That is, 'to become a god himself,' or exoterically speaking, a little phallic god.

A vain and consummate hypocrite, the phallic ego likes to represent himself as the Chief Person of the Trinity, as the Power Behind the Throne seated in the midst of his archangels, as the Supreme Being, the Creator of the Universe. This is the glorified picture he paints of himself to fool the gullible.

But, in another part of the canvas, we readily recognize the real Pan as that "old serpent always trying to get back into Paradise," as that Beelzebub, lord of flies and filth. We recognize him,—that is, provided we have not ruined our normal sight by gazing too long in the magic mirror.

* * * *

EXAMPLES OP KABBALISTIC NECROMANCY.

The system taught in the Kabbalah is the basis for the various kinds of magic mentioned in chapter II; among these is necromancy or the evocation of spirits.

This is an advanced method and, needless to say, it cannot be practised with success until the evocator has thoroughly mastered the whole theory with its sexual interpretation (of which we have only hinted) and has also undergone a long preliminary training.

A few quotations from a book of instructions on necromancy are here given by way of illustration. They are from the Sepher Mapteah Shelomo, or Book of the Key of Solomon. (40) Gedaliah Ibn Jahya, in his book Shalsheleth-Hakabala says: "It is said that, in addition to the works composed by Solomon as contained in Holy Writ, ... he was further the author of writings and conjurations against Evil Agents in a work called The Key of Solomon.""

(40) A MS. copy in Hebrew of this work in the possession of Herman Gollancz, Professor of Hebrew at University College, London, was published in photostat by him (Oxford University Press, 1914) in a limited edition of 300 copies. In the Introduction, Professor Gollancz gives the history of the MS in whose genuineness he believes, together with an English translation of some of the passages. It is from this Introduction that the following extracts are made.

That the Magic Art was looked upon as a serious occupation, and was kept as an exclusive possession, may be seen from the following paragraph at the beginning:

" I beg and command anyone into whose hands this compilation may fall, that he will give it to no man unless he be of a retiring disposition, able to keep a secret, energetic in the performance of this kind of work; and I adjure him by the Living God, the Creator of the Universe, that in the same manner as he would guard his own soul, he will guard this book, and not reveal it to such as are unfit. And should he not listen (to this admonition), I place my supplication before Him who has graciously imparted this knowledge to me, that He shall not suffer him to prosper in all the actions and desires which he seeks to bring about. Amen, May this be His will."

THE 'OPERATION OF SIMON MAGUS.'

" The 'Operation' of Simon Magus should be carried out on a Thursday or a Tuesday in the evening. In the first place, you should have a candle of virgin wax burning; then make a circle with a sword (as is shown below), and mark the four sides with the mark of Solomon (hexagram) and the seals of Jupiter and Venus; then write the names of the four sides of the world, i.e., East, West, North, and South. Having done this, stand in the middle of the circle, and say three times, . . .

' I adjure you, O Lucifer, and all thy associates, by the Living God, by the Angels above and below, etc. . . I further adjure you by Belzebuk, your Lord; I moreover adjure you by Satan, in whose hands are the Keys of Gehinnom. I adjure you by Lucifer, your King; I adjure you by the mighty deep; I adjure you by the Law of the Lord, that you shall have no power to stand in the air, etc. . . but that thou shalt come forthwith unto this place, thou, O Lucifer, with thy associates . . . that I shall inquire of them in the name of AGLA AGLAII . . . and in the name of ALPHA, VO, HE, JUD, HE, ELOKIM ZEBAOTH, ELYON, etc.'

"... Now this is an unfailing experiment, tested by many; but it is requisite that you should be perfectly clean and pure in body and soul. . . Understand, that whatever grade or kind of spirits they may be, they never answer more than three questions."

ANOTHER FORMULA FOR CONJURING.

" I conjure you in the name of the Creator of All, the Fashioner of All. . . the producer and none producing Him, Lord and none lord to Him, Ruler and none ruling Him, He the cause of existence, and none the cause of His Existence, the First and no first to Him, the Last and none after Him, the Creator, etc "

This formula is a direct appeal to the " Creator of All "; other forms are replete with kabbalistic names.

TO INFLUENCE A KING OR RULER.

" To overpower a king or ruler, or whomsoever thou desirest, to do thy will. Before all things wash thy face, hands, and feet; read the Shema (i.e. Deut. vi. 4); then stand on thy left foot and repeat three times this conjuration:

' I call upon you, ye demons, who are appointed to coerce humankind, whose names are SHANSHIMON, etc., and I further call upon you, O BEELZEBUB, ZRON, etc., and all your set appointed for this purpose. I call upon you and adjure you, I decree and ordain upon you by these Names of God, formed of the 72 (letters), in which Names are the 216 letters being the sum total of the three verses (Exod. xiv. 19, 20, 21) beginning with the words " And he journeyed," " And he came," " And he stretched " . . . that you go this very night to A, son of B, that you stand over him, and intimidate him, and overwhelm him, and show him my likeness, and tell him to beware of his life and do all my will, which is so and so; that should he not perform it, he will in that week die a sudden death. . . Should he be unwilling to swear, you smite him, and stand over him, and frighten him

until he swears that he will do so. . . And you shall hasten and go after him to do unto him in this matter as you did unto Laban, the Syrian, and unto Abimelech, King of the Philistines (Gen. xxii. 17-18). I further decree upon you by the power of the Name compounded of the words Bereshith (i.e. "in the beginning," Gen. i, 1) till Vo-Vouhu (i.e. "and void") that is, the Name of the 72 letters . . . that ye shall have no rest, etc.' "

The esoteric interpretations of the word Bereshith are explained in the Kabbalah : according to one of them, the word is pronounced Barah shith, "he created six," the "six" are the six Sephiroth which are called Microprosopus, while "he created" refers to Macroprosopus.

The divers other paraphernalia required in the performance of the magical acts, such as the knife, the sickle, water and hyssop, light and fire, etc., are all minutely described. It contains an excerpt from the Book of the Angel Basiel, long regarded as one of the standard compilations of Jewish practical Magic.

* * * *

In these brief extracts, the readers have been able to observe the kabbalistic terms, especially the "divine" names. The evocator conjures such devils as Satan and Lucifer with the use of the "divine" names, exactly as he does when he is addressing the "Living God," the "Creator of all." There is no opposition between good and evil. The evocator's bidding is almost certainly wicked, but he does not hesitate to employ the most sacred names of the deity to accomplish it, and the deity is bound to obey if the conjuration has been correctly performed.

It is quite clear in the last extract that the deity is the phallic god because of the reference to Abimelech. Moreover, not only are the references to the Old Testament both correct and frequent, but the spirit of the Key of Solomon reflects the spirit of the Jewish Bible fully as much as it does that of the Kabbalah.

Professor Gollancz remarks: "What strikes one at first sight is the use of expressions throughout this long passage in our Key identical with those occurring in the Jewish Prayer Book, the original source of which may be traced to the Hebrew Scriptures themselves."(41)

After this outline of the esoteric doctrine, it should be easy to understand some of the magical practices recorded in ancient Jewish history.

(41) The passage here alluded to is one which gives 360 forms referring to the Creator as the King of the Universe.

APPENDIX TO CHAPTER IV.

Medical students will find a more explicit interpretation of the diagrams considered in the earlier part of the chapter, especially Plates XI, XVI, XVII, XVIII, in medical works which describe the sexual act. The publications of the Jew, Dr. Magnus Hirschfeld, founder of the notorious "sexual institute" in Berlin and later in Paris and London, give a full description.

By way of indication, we quote below from one of these, a pamphlet entitled "La Vie Nouvelle" (Laboratories Du-praz, 6, rue des Dames, Paris XVII) page 5:

"L'acte sexuel normal se consomme en quatre phases: (1)

1° Incipit excitatio sexualis: Libido.

2° Durescit et erigitur membrum virile (virga): Erectio.

3° Evadit sperma: Ejaculatio.

4° Fit excitatio sexualis suprema: Orgasmus.

These four phases correspond to the "Four Worlds," thus :

Libido	I, Yod	Atziloth	Archetypal
Erectio	H, Supernal He	Briah	Formative
Ejaculatio	V, Vau	Yetzirah	Creative
Orgasmus	H, Inferior He	Asiah	Material

With the aid of five elaborate diagrams in colour, Hirschfeld explains the ten steps or paths in the sexual act from the reception through the senses of the erotic impression to the completion of the act. In Plate XIX, we reproduce in simplified form the chief features of Hirschfeld's figure [op. cit. p.17). The Latin equivalents of Hirschfeld's terms to which the numbers in Plate XIX refer are given below, together with the corresponding kabbalistic names.

(1) We give Latin equivalents for the French terms of original.

**" FATHER OF
LIES "**

1. Porta sensuum.	Kether (Crown)
2. Mens cerebellum).	Chckhmah (Wisdom)
3. Medulla vertebralis.	Binah (Intelligence)
4. Centrum erectionis.	Chesed (Mercy)
5. Nervi erigentes.	Geburah (Strength)
G. Pneumaticae valvuae.	Tiphereth (Beauty)
7. Testiculus.	Netzach (Victory)
8. Tesiculus.	Hod (Splendour)
9. Yirga.	Yesod (Foundation)
10. Sperma.	Malkuth (Kingdom)

The meaning of Netzach, Hod, and Yesod is explained in the Kabbalah ("Idra Zuta," chap. XXII, Mathers, p.337) as follows:

" Afterwards is his body extended into two thighs, et intra haec continentur duo renes, duo testiculi masculini.

" Omne enim oleum, et dignitas, et vis masculi e toto corpore in istis congregatur

" Therefore are they called Tzabaoth, the Armies; and they are Netzach (Victory, the seventh sephira) and Hod (Glory, the eighth).

..." Membrum masculi est extremitas totius corporis, et vacatur Yesod, fundamentum, et hic est gradus ille qui mitigat foemim. . . ."